Joyful News from Heaven:

OR, THE

LAST INTELLIGENCE

FROM

Our Glorify'd JESUS above the Stars.

Wherein is Infallibly Recorded,

How that the SOUL dieth in the BODY;

Also is discovered,

I. *What that is which sleeps in the Dust.*
II. *The Nature of its Rest.*
III. *The Manner* of *its Waking.*
IV. *The Mystery of the Dispute between Christ and the Woman* of Samaria, *as touching the true Point of Worship* clearly opened:

WHEREIN

You have, drawn up, a Divine Charge against the Teachers of the BAPTISTS.

With all other Teachers publick and private, for counterfeiting the Commissions of the Man JESUS, being therein convicted of spiritual High Treason against Christ, the Great Commissioner of Heaven and Earth.

With a true *Description* of the *Kingdom of Glory*, prepared only for the *Seed* of *Adam*, that blessed Seed of Faith; and true Relation of the *Kingdom of Darkness*, prepared for the cursed *Seed* of *Cain*, World without end.

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Written by *John Reeve* and *Lodowick Muggleton*, the last Commissionated Witnesses and Prophets of that only High, Immortal, Glorious God, Christ Jesus.

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THE

Soul's Mortality against all Gainsayers, proved.

YOU have a spiritual Epistle full of Divine Consolation, and Information of Judgment, unto those only, which in any measure, are enabled truly to comprehend it. In *John* the 10*th*, there, saith Christ, *I lay down my Life, that I might take it again; no man taketh it from me, I lay it down of my self; I have Power to lay it down, and Power to take it again.*

My beloved Brethren, in the latter Words of this Text, is comprehended all the Wisdom, Power and Glory, of Infiniteness it self. First of all, here our Lord doth as it were present unto your spiritual View, a twofold Comprehension of his God-head Power; First, a divine Power to enter into Death. Secondly, being dead, a Power to quicken Life out of Death, or silent Darkness it self. Moreover, because many of the blessed Ones are not fully satisfied, concerning Christ's Soul dying with his Body; therefore I shall write somewhat from his own Words, spoken upon that Account. *John* the 12 it is thus written, *Except the wheat Corn fall*

ground and die, it abideth alone; but if it die, it bringeth forth much Fruit. Dear Friends, Oh! what a fit Resemblance is there between the spiritual Prince of Glory, and the natural Prince of Grain, if it be rightly understood? Furthermore, you know that except the Wheat Corn wholly dies in the Heart of the Earth, that instead of an increase of thirty, sixty, or an hundred fold, for want of dying it appears no more in the least; so likewise, had not Christ's Divine Life been wholly dead and buried in the Heart of the Grave, with the Body of his Flesh, what spiritual advantage of a glorious Increase to himself, through the Spirits of Elect Men and Angels, could have been attained to in the least?

AGain, you know that the Flower is the Life of the Wheat Corn, and that, yea that Life hath its being throughout the whole Grain, making but only one bodily living and dying Life, that it may be capable to produce a multitude of living Bodies into its own Likeness; so likewise you may also know, that the Soul was the pure Life of Christ's Flesh; and that, yea, that Divine Life had its Being throughout the whole Man, making but one only living and dying Essence, that it might be capable to produce many Bodies in his own spiritual Likeness, out of the sleep of Death, by the glorious Power of his Word speaking only, when with his Saints and Angels, he shall visibly appear unto eternal Judgment. Moreover, doth not the Spirit of the Wheat Corn naturally die, and in the same body it died in, even through Death it self, quicken into variety of Life again, by Vertue of a Creative Word only, without any additional

ditional Power from the Creator in the least, so that it enjoy its appointed Refreshings in the Season thereof? It is written, *The last* Adam *was made a quickning Spirit, (the second Man is the Lord from Heaven:)* Why then should it seem hard, or strange unto a spiritual Christian, that the Soul of Christ should naturally die within his Body, and though Death it self produce all variety of Divine Life again, without any additional Power in the least (seeing he alone became that All-quickning spiritual God-man) from whence, as from an everlasting Fountain, floweth all spiritual and natural Light (even through Heavens, Earth, Waters, Men, Angels, and all Creatures possessing Vertue in them. Furthermore, though all the Life of the Wheat Corn by degrees wholly dieth from its present Life, yet no mortal Man can possibly know, in how short a time it is quickned into Life again; so likewise it was with the Life of Christ Jesus the Lord; for although his divine Soul wholly died with his natural Body, yet because its divine Nature was of an All-quickning infinite Vertue, and of Motion swifter than Thought: Therefore there can be no Expression of Time between dying and living again. Observing of Time belongs only unto that Life which is sensible of its own dying, but as for that Eternal Life which was in Christ Jesus, which passed through Death swifter than Thought; and those Souls that are senseless of all Motion, Light, or Life, in the Dust of the Earth; What Time is there to them in the least?

AGain, In the next place, for a further insight into this supernatural Mystery of Christ's God-head passing through Death, into a new and glorious Life, even naturally, as the most purest Grain. I shall write something concerning *Lazarus*, and something in relation to *David*. In the 11th Chapter of Saint *John*, it is thus written; *Then said Jesus unto them plainly*, Lazarus *is dead*; *then when Jesus came, he found that he had lain in the Grave Four days already.* Now, if it should be still imagined by some that are of a weak Faith, that the Soul of *Lazarus* died not at all, but was living in a Paradisaical Estate elsewhere, whilst his Body remained in the Grave; then I would gladly know, if known, where that Paradise was, or is? Moreover, if for want of the Knowledge of any such place, thou reply and say, his Soul for that reason was ascended into the highest Heavens, then I would also know, whether it be not contrary to all sober Sense or Reason in Man, that a Soul once immortalized, should descend into a Condition of Mortality again? Furthermore, seeing according to Truth, and sobriety of Spirit, there was no Paradise, no Heaven to be found for the Soul of *Lazarus*, whilst his Body remained in the Grave, where then should his Soul enter, but with his Body only? Christ said that his Words were Spirit and Life, and that he was the Resurrection and the Life; since the Soul of Man was therefore polluted, through carnal Generation, thou mayest know, that Man's Spirit and Body is but only one undivided living and dying Essence, and the infinite Vertue of Christ's Word only, was that God which revived the Soul and Body of *Lazarus* out of the Grave

of

of Death, into this natural Life again; for the manifestation of the glory of his God-head Power, in the Spirits of his redeemed ones; that they, in some Measure, may know, to the Praise of his unsearchable Wisdom and Power, who it is that quickneth Souls out of the Death of Sin, into the Life of grace; and out of the grave of Death, into the Life of glory at the Last Day.

AGain, in the 2d Chapter of the Acts of the Apostles, it is written, *Men and Brethren, I may boldly speak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulchre remaineth with us unto this day, for* David *is not ascended into Heaven:* What thinkest thou, is not the Soul of Man the ascending Part, Light, or Life of the Body? What then was that which died, and was buried, and ascended not into Heaven? Was it not *David*'s whole Man both Soul and Body that saw Corruption? If as yet thou art not clearly convinced of the Soul's Mortality, when the Body of *David* had neither Motion, Life, Light, nor Breath in it. I would fain know where his Soul was, seeing the Apostle said, *For* David *is not ascended into Heaven:* Moreover, when *David*'s not ascending into Heaven was mentioned by the Apostle, if his soul had been capable of a sensible Heaven or Paradise, untill the end of the World, without his Body, would not the Prophets, or the Apostles, have declared it one time or other, it being a thing of so great Concernment? Is there any more than one true Peace, or Soul Paradise to be enjoyed in this Life? And canst thou imagine, or think, that there should be two

distinct

distinct Heavens, or Paradifical Conditions, to be enjoyed in that Life to come? Furthermore, is the Body of Man capable of any good or evil in the least, unless it be moved thereunto by its Soul? And is it not the Spirit or Soul only which comprehends all spiritual or natural things whatsoever? What then was that which instead of ascending into Life, Heaven, or Glory, descended into Death or Dust, but the very Soul of *David*, as well his Body? Thus you which are of a spiritual Comprehension may clearly see, that wheresoever the Scriptures make mention of ascending, descending, living, or dying of Man, it always points at the Soul of the Man, though the Body sometimes be first mentioned.

AGain, it is written, *And fear ye not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Body and Soul in Hell.* Almost all Men are at a great Loss, through the variety, and seeming contrariety of Scripture-sayings: Now you know that the Scriptures bears but a twofold sense in them, and no more, that is to say, History and Mystery, natural or spiritual; no Man therefore is capable truly to comprehend Scripture Mysteries or Secrets, unless he possesseth the invisible Life or Power of them in his own soul. Moreover, unless a Man be indued with a divine Gift in some spiritual Depths above all other Men. Did the Lord of Glory, think you, commissionate that Man to interpret heavenly Mysteries to his Brethren? I trow not: For I certainly know, that those that are sent of God by an immediate Call, or

Voice

Voice from on High, are indued with an infallible Knowledge of God's Secret Counsels above all other Men in this World. You that are swift in spiritual Comprehensions, consider what I shall here write, and the Lord give you Understanding of the Truth of it. There is a two-fold Life and Death in all Mankind, either a Natural, or a Spiritual; a Man may be in perfect Health upon a natural account, and sick unto Death upon a spiritual account, at one and the same time; so likewise of the contrary, a Man may be mortally wounded upon a natural account, and spiritually healed upon an immortal account at one and the same time also. When all the spiritual Light or Life in the Elect, enters into silent Death with the mortal Soul, in the twinkling of an Eye it quickens again into everlasting Glory; so likewise of the contrary, when all that spiritual Darkness that dwells in the Reprobate, shall enter into a natural Death with their mortal Souls, it shall quicken again in a moment into an eternal spiritual Death, or Shame. Hence you may know, that the Mind of Christ in those Words, was this, Fear ye not them which by divine Sufferance may kill both Soul and Body by a natural Death, but rather fear him that hath an absolute Power in himself, to slay both Soul and Body with an Eternal Death, by raising Men's Souls and Bodies again out of the Dust of the Earth, into an undying glorious Life, or shameful ever-living Death. In the Name of the Lord, I say, fear him.

AGain, if the ſoul of Man be not capable of of a temporal Death, as moſt Men vainly imagine, how then can it be made capable of an eternal Death? Surely, if it be not capable of the leſſer, it cannot poſſibly be made capable of the greater. I ſay therefore, that thoſe Men which know not the Temporal and Eternal dying of the Souls of Reprobate Men, cannot underſtand the ſpiritual and eternal living of the Souls of juſt Men made perfect. Moreover, is not Sin or Evil a defect or weakneſs of Nature? And is the Effect of this Defect, any thing elſe but Death it ſelf? Yea, all kind of Death for a moment, even to all Mankind. 'Tis confeſt, that if the Spirit or Soul of the firſt Man, *Adam*, had been ſo powerfully pure in its Creation, that it could not have been defiled by *Sin* or Evil, no kind of Death then could have had any Power over him in the leaſt; but when once Sin entred into his undefiled ſoul, with it nothing elſe bnt all kind of Death unavoidably entred alſo. It is not written, that the Body, but the Soul that ſins ſhall die, be put to death, or cut off from the Land of the Living; wherefore, if any Man's ſoul be ſo perfect, that it cannot be touch't with the leaſt motion of ſin or evil againſt God and Man, it is impoſſible then of any Capacity of dying in the leaſt; ſo likewiſe, if there be no ſuch man living, as I am very certain there is not, it is as impoſſible alſo, for any ſoul to eſcape all kind of dying in the leaſt, as aforeſaid. Furthermore, is there any more than one ſpirit or ſoul in a man? And doth not all rational men that are ſober, confeſs a Change of this preſent Life? And is not that Life to come, on the

the other side of Death? How then can any living soul enter into that Life to come, or be changed from what it is already in the least, but by passing through the black Jaws of Death's Kingdom? Not that I look upon Death to be dreadful alike unto all Men, for I am confident, that a full Assurance of an Enjoyment of the Glory to come, destroys the Sting of Sin which occasioneth the fear of eternal Death where it prevaileth, by making the natural dying of the Soul, as falling into a sweet sleep, unto that spirit possessed with such an Enjoyment.

AGain, there is a Saying of *Solomon*, that is taken for as pure a Truth, as any in Holy Writ, that is a meer Stumbling-block to most Men, through which their Understandings are so blinded, that they have no Patience to hear any thing that is contradictory to the antient Opinion of Learned Men, in those Words, which is this, *Then shall the Dust return to the Earth as it was, and the spirit to God that gave it.* Though *Solomon* was indued with natural Wisdom, from whence he uttered many divine Sentences, to the excelling of all worldly Princes that ever should come after him; yet I dare boldly affirm against all Men in this World, That those Words of his proceeded not from the spiritual Knowledge of God in him, but from his own carnal Reason: Why? Because that in another Chapter of the same Book he saith; *For that which befalleth the Sons of Men, befalleth Beasts, even one thing befalleth them; as the one dieth, so dieth the other; they have all one Breath; so that a Man hath no Preheminence above a Beast.* Now if a Man at his Death hath no Preheminence above a Beast,

why ſhould not the Spirit of the Beaſt return to God that gave it, as well as the Spirit of the Man? But if Man's Spirit dieth not with its Body, but aſcendeth into Heaven, and the Spirit of the Beaſt, with its Body, deſcendeth into the Earth, and periſheth; then as aforeſaid, ſurely a man at his Death, hath a Preheminence far above a Beaſt. Moreover, concerning the Spirit of Man and Beaſt, being alike in Death upon a natural account, is unto my Underſtanding, as pure a Truth as can be uttered, yet I know, that many times, worldly *Solomons* underſtand not the true ſenſe of their own Sayings: Many Men there are which are mighty in natural Wiſdom of Words, but concerning a real Comprehenſion of ſpiritual things, they are even as Weakneſs it ſelf; ſo likewiſe of the contrary, manymen there arewhich appear weak in natural Expreſſions, but are very powerful in ſpiritual Comprehenſions; for the Wiſdom which is from on high, conſiſts not in glittering Words, but in a right Underſtanding of glorious things only. Furthermore, ſince Man's Nature was polluted with Sin or Evll; there is no diſtinction or preheminence in Death between the Man and the Beaſt; for man is become natural as the Beaſt, and wanting natural Food, continueth no more than the Beaſt; and ſo being ſubject to natural Infirmities or Wants as the Beaſt is, he entreth both ſpirit and body into the Duſt of the Earth with the Beaſt, until the Lord of all Life and Glory, according to man's Faith in his infinite Power, doth grant thoſe men a Preheminence above the Beaſt, by quickning their ſpirits and bodies again, out of the Grave of Death, into Everlaſting Life, when the Beaſt remains in the Duſt for ever, for want of the Knowledge of ſpiritual things. This Preheminence

of

of man's natural dying, and ſpiritual living again above the Beaſt, which the ever-living God hath revealed in me, I do not remember is mentioned in any of the Writings of *Solomon.* True Wiſdom is holy, or pure innocency; this is the Light or Life of heavenly Glory in man. Now for this, *Solomon* himſelf wanted true Wiſdom, even in his old Age, according to that in the firſt of Kings; *For it came to paſs, when* Solomon *was old, that his Wives turned away his Heart after other Gods, and his Heart was not perfect with the Lord his* God, *as was the Heart of* David *his Father.*

AGain, in the ſecond Epiſtle of St. *Peter*, it is thus written, *Knowing this firſt, that no Propheſy of the Scripture is of any private Interpretation: For the Propheſy came not in old times by the Will of Man, but holy men* of God *ſpake as they were moved by the holy Spirit.* And in the laſt Chapter of St. *Luke*, Chriſt ſpake thus; 'And he ſaid unto them, theſe 'are the Words which I ſpake unto you, while I 'was yet with you, that all things muſt be fulfil-'led which were written in the Law of *Moſes*, and 'in the Prophets, and in the Pſalms concerning 'me. You know the glory of the Sun, diſcover-eth the ſmalleſt Mote; ſo likewiſe, when Truth appears in its ſpiritual Brightneſs, it diſcovers every Motion of carnal Darkneſs in man. *Solomon* indeed was a very wiſe man, but I never read, that he was a holy, or prophetical Man; therefore, it doth not appear to me, that he was a Pen-man of Holy-Writ. Moreover, when Chriſt the only God repeated the foreſaid Scriptures unto his Apoſtles, which he came in Fleſh to fulfil, he waveth the Writings of *Solomon*: When Chriſt alſo ſaid, *A greater than* Solomon *is here*; he ſpake it in reference

to

Solomon's Wisdom, so adored by vain-glorious worldly men. 'Tis as if Christ should have said, A Wisdom of a more eminent and glorions Concernment, presents it self to your View; but because it appears not deck't with *Solomon's* natural Jewels, therefore rejected by you. Furthermore, if the Wisdom of *Solomon*, and the Wisdom of Christ, had been of one nature, would the Kings of the Earth, think you, have imbrac'd the one, and despised the other? Also if *Solomon's* Wisdom had been spiritual, or prophetical, in relation to his God, becoming a Body of Flesh, I verily believe, that both Christ and his Apostles, would have alluded to his Writings above all other Men. Furthermore, why did Christ say, that the Queen of *Sheba* should rise up in Judgment against that Generation, and condemn it? Because she went from the utmost parts of the Earth, to hear the Wisdom of *Solomon*, which was but natural, and behold they despised to go over the Door-threshold to hear the Wisdom of God in him, which was spiritual.

AGain, you may know that the Wisdom of *Solomon* was but natural: Why? Because the greatest Despisers in this World of the Lord Jesus, and his heavenly Wisdom, do embrace the Wisdom of *Solomon*, even as eternal Life it self; for altho' *Solomon* was Indued with such a large Measure of Wisdom, as to find out any difficult Cause, and to give Righteous Judgment concerning it, and to speak a Language above all other Princes, and to find out the Secrets of Nature above all other Men, yet you may know his Wisdom was but earthly; Why? Because his Spirit was overcome by heathenish Women, to forget the living God, and to worship the dead Idols of Men's Imagination, who were

were made to own the Wisdom of *Solomon* far above their own, until he was deceived by the carnal Beauties of his natural Wives. Moreover, you may know, that heavenly Wisdom shews a Man the Vanity of all things, though he be always temporate in all things; wherefore, if the Wisdom of *Solomon* had been spiritual, he might also have known the Vanity of all things, without an excess, Union, or Communion with them; for though a Man (through old Age) become never so weak in his Body, yet whilst his natural Sense or Reason remaineth, if his Wisdom be spiritual, it will appear more stronger in him to withstand all carnal Temptations, than in his Youth; Not only because Youth lusteth after carnal Pleasures, but also because divine Wisdom is of an eternal growing Nature, according to that in the last of *Malachi*, where it is thus written, 'But unto you that fear my Name, 'shall the Son of Righteousness arise with Healing 'in his Wings, and ye shall go forth, and grow up 'as Calves of the Stall. Wherefore, if the Wisdom of *Solomon* had been of that spiritual Perfection, or sincerity of Soul towards the Creator, as his Father *David*'s was, then he would have been more spiritual and obedient to the God of all spiritual and temporal Gifts, than ever *David* was; Why? Because the Lord bid *Solomon* ask, what he should give him, and granted him his Desire, and more than he desired; the which thing was never offered unto *David*, but the contrary altogether, as in that by chosing which Punishment the Lord should lay upon him in his eternal Estate in the least; but I only distinguish between the Creator's natural gifts, and his spiritual gifts, to shew the transcendent Excellency of the one above the other, and to discover the Vanity and Atheistical Madness of Men's Spirits in

in all Ages, in exalting the natural Wisdom of a sinful *Solomon*, above the spiritual Wisdom of a glorious God, or Christ, from whence alone all good and perfect Gifts proceed.

AGain, in the next place, I shall return to the Point in hand. When the Body of Man dieth, and returns to its Dust, most Men do vainly imagine, that the Cause of it, is by the departing of the breathing Soul out of the Body; Now there is as great a Mistake among wise Men, about the soul's separating it self, or being separated from its Body in Death, as in any one thing in this World; wherefore if those that shall view this Writing, are preserved from despising the Wisdom of God in a Vessel of no account among the Sons of *Solomon*, they may come to understand such Secrets as are utterly hid from them: give me leave to write somewhat of the natural living of the soul in the body of Man, for our better understanding of its natural dying in, or with the body. So long as Man's mortal Spirit hath egress and regress, freely to motion, and breath through its body, it liveth; but when the Soul comes to die, it is shut close Prisoner in its body from all kind of motion or breathing to and fro, as formerly. Moreover, tho' the motional part of the soul swiftly sends forth its thoughts, to wander into the heights and depths of all things, that it might comprehend all that may be known, yet I would have you know, that the sensible Life of it centers only in its own body: So that tho' the nature of the soul be all kind of living motion, yet it is so essentially one with with its body, being both produced together by natural generation, that it is utterly uncapable of any kind of life without it. Thus the soul is fixed to the body, as the Sun is fixed to the firmament; and as the Sun

is

is ſwift of courſe, and naturally motioneth through the whole Heavens and the Earth, yet continueth in its firmamental Body; ſo likewiſe, the ſoul alſo being ſwift in its Courſe, and in Peace, naturally motioneth into the Heavens above, or into the Earth beneath, ſolacing it ſelf with ſeveral Contemplations, yet it continueth in its own elementary Body only, ſo long as it hath any living Being: Some Men being more nice than wiſe, would fain have a Man preſent a ſoul into their hand, like unto a Bird, that they may comprehend it by viſible ſight; but Men indued with true Wiſdom, make no ſuch fooliſh Queries: VVhy? Becauſe they know it is contrary to the very Natnre of a Spirit or Soul to be viſible, but inviſible only; and they alſo know, thaa the outward Eye ſeeth no more, than the Hand or the Foot, were it not for its viſible Life or Soul that looketh through the Bale of the Eye. Thus, you that are ſpiritual, may ſee, that there is no kind of viſible Light or Sight in the leaſt, but the Original of it is always inviſible: Furthermore, There are many thouſands of People do vainly imagine, that there is ſuch an eſſential Oneneſs between the ſpirit of God, and their own ſpirit, that inſtead of knowing themſelves to be but mortal Creatures, and muſt die, they groſly flatter themſelves with a fooliſh Conceit, that they are in an immortal State already, and cannot ſee Death: Hence it is, that many of theſe Men are wholly given up to live beneath the very Brute Beaſts, oftentimes deſtroying their own Bodies by unnatural Actions; and not only ſo, but from hence alſo, they act all manner of Cruelty one towards another; for what do theſe Men commonly ſay of the Body of Man? Oh! ſay they, it is but a natural Form, or Caſe of Clay, that returns to its earthly Center

for ever, from whence it came; but say they, there is a pure Spirit in it, which is the Life of God, that cannot die, but returns into the spiritual Center of Eternity from whence it came.

AGain, though the princely part of the soul remain in the Head and Heart of the Man, yet you know, if the Body be perfect, it hath Life in every part of it. Now, if the Body be under some extream Pain, is not all the Light or Life in Man sensible of it? yea, doth it not participate of that very Misery, by being restless throughout, until the extremity of its Pains be over? If it be so, as I am certain it is, what then is there in Man that can possibly escape Death, when the Body returns to its Dust? For if Men were rightly informed, or were made willing to understand the Truth when they hear it, they would know then, that there is no spiritual Light, Life, or divine Nature abiding in them, that is capable of eternal Life or Glory in the least, but by an entring first into a natural Death: Why? Because as beforesaid, there is no kind of Light or Life within, that is, or can be sensible of the Knowledge of God, Men, Angels, themselves, or any else, but within their own Bodies only. Moreover, though the Creator influentially liveth in all the spirits of his redeemed Ones, yet you may know, that neither Men nor Angels are capable of retaining his Godhead Spirit; but that ever-blessed Body of our Lord Jesus Christ; and because it is infinite, therefore you shall find it written in the *Philippians* thus, *For in him dwelleth all the Fullness of the Godhead bodily*: Wherefore, seeing the Creator's Fullness, or divine Infiniteness, centers it self only in the Man Christ Jesus glorified, why should sinful Souls dream of enjoying an eternal

nal Immortality with the Lord of Glory in his he-
venly Kingdom, before they have tasted of morta
Death, as he did? Oh! how fain would helpless
souls enter into the Creator's Throne before the
Season thereof, or in a new-found way of their own
imagining, which the divine Majesty knew not of;
for had he known any other way to glorify himself
in the Salvation of his Elect, but by dying, he
would gladly have embraced the Apostle *Peter's*
Counsel, when he said unto him, *Master, spare thy
self.* Furthermore, though it be said, that the
Heavens, nor the Heaven of Heavens, cannot con-
tain the Lord, yet you may know, that those words
were not spoken in relation to his divine Quantity,
but in reference to his glorious Quality only; for it
being the nature of his spirit eternally, to increase
in all manner of spiritual Excellencies, the Vertue,
Power, or Glory of them, naturally spreadeth it
self through all the Heavens, Angels and Men, as
it pleaseth him. Here, you that have Eyes, may
see, that there is a vast difference between Men's
Understandings, concerning the ever-living Infinite
Creator, and ever-dying finite Creatures: Hence
you may know also, that as the soul and body of
Man is but one distinct living, or rather dying form,
till the All-quickning Power of Life raises him from
the Grave of dead Dust, into a personal Life of e-
verlasting Glory again; so likewise the spiritual
soul and body of the Man Christ Jesus, now sitting
upon the Throne of his Glory, is that one distinct
ever-living God-man, even blessed unto all Eter-
nity.

AGain, Though many Men imagine they have two spirits in them, distinct from one another, because of a two-fold Contradiction in Man, yet you may know, they are so united in Man's Body, that they make but one absolute spirit, soul or life, and no more. What are these two distinct Spirits in the body of Man so much spoken of? are they any thing else, but as it were two Sparks of Fire, talking unto each other in a still or low Voice, so that no Creature can truly know, what they talk of in the least, but the Creator only? Now, when these fiery Sparks are moved, to declare themselves by Voice of Words, to the hearing of others, are they not compelled to do it, through one fleshly Tongue only? Moreover, though these fiery Sparks are of two distinct Natures, the one rational, and the other spiritual, yet you see here, that without a Tongue of Flesh, neither of them can vocally utter Words, no more than the Stones in the Street. Moreover, seeing that divine Spark in Man, which is of an ascending, glorious Property, hath no other way to utter Words, but through a Tongue of Flesh, no more than the natural Spark, and is also glad when it can receive more heavenly Light into its natural body, to solace it self withal: What sober Man living therefore, can imagine, or think, where this divine Spark can be capable to enjoy any Light or Life, sensible Voice, or Speech, but in its own body it only then possesseth, until with its natural body, it enters into Death, and quickens again into a spiritual Body of everlasting Life and Glory, like unto God himself, seated on a Throne of eternal Infiniteness. Furthermore, is this divine Light in Man's mortal soul, any thing else but a meer witness of Things, to be enjoyed in another Life, that a Man is uncapable of, to enjoy in this Body in the least?

least? Now, when thou enjoyest this Witness of God within thee, is there not an eternal infinite Witness at the same time, living in its own glorious Center without thee? Now, if there be an eternal spiritual Witness living without thee that is infinite, as without all Controversy there is; then, though that Witness which is within thee, be of the very same Nature, it must needs enter into Death, unless thou canst prove, that that Witness which is within thee, to be as infinite, as that which is without thee; the which I am very certain thou canst not: Why? Because in the midst of thy natural, or spiritual Life, suddain Death may seize upon thee throughout, and thou not know from whence it came, what thou wast, nor where thou art, even in a Moment, no more than the Dust under thy Feet.

AGain, If thou didst foreknow, that thy Spirit or Soul is uncapable of dying, why then wilt thou suffer thy self to be overtaken with suddain Death? Or, why art thou so foolish, to suffer thy self to be overtopt by Death, or any kind of Misery in the least? Nay, how is it possible, for an infinite Majesty it self to compel a Creature to suffer any kind of Death at all, if that Person is possessed with an ever-living Spirit? Moreover, seeing it is as clear as the purest Light, that no Man living would suffer any kind of Pain in the least, if he could possibly avoid it; and yet many innocent souls do exceedingly suffer, both upon a natural and spiritual account also: Why then should Men that are zealous for a God, exalt themselves into his eternal Throne, knowing themselves at best, to be but perishing Vanities, whilst they remain in these Bodies of Clay? Furthermore, if Men were truly acquainted

acquainted with the ſpirit of the Scriptures, they would know then, that it is contrary to all ſober ſenſe or reaſon whatſoever, that the ſpirit, ſoul, or life of Mankind, ſhould be capable to enter into a living Paradiſe, Heaven, or Glory, without its body: Why? Becauſe, according to the Truth of holy Writ, neither the Prophet *Elijah*, no, nor the Lord of Glory himſelf, aſcended into the Kingdom of everlaſting Glory, without their Bodies,

AGain, What is the Ground of Men's Ignorance of the Mortality of their ſouls? Is it not for want of a Knowledge of their Non-being, or Beginning? For if Men knew their ſinful ſouls and bodies had their beginning together from Man's Nature, which is but Duſt; then would they alſo know, they muſt wholly return into their Duſt again, and ſo have an end until the laſt Day. Moreover, you know, that before a Creature appears into a bodily Form, it is uncapable of any ſenſible Light or Life in the leaſt, either to it ſelf, or to any other Man; ſo likewiſe you may know, it is as impoſſible, that that Creature ſhould be ſenſible of any Light or Life, when its Body returns to its Earth, any more than it was before it became a living Form, as beforeſaid. Furthermore, though in the beginning, out of an eternal Chaos of confuſed Matter, God created all things that were made into life and form by Vertue of his Word-ſpeaking only; yet you may know, that ſince the Nature or Soul of Man was polluted with Sin or Evil, not only Beaſts, Fowls, Fiſhes, and all created Things, produce one another into a formable Life only by natural Generation; but the ſinful ſouls and bodies of Mankind are alſo generated one from another; Hence you may underſtand thus much, that is to ſay,

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That the ſoul of Man in its Conception, proceeds not by infuſion from the Spirit of God, no more than the Spirit of the Beaſt, whatſoever Men vainly have imagined to the contrary. In the Law of *Moſes*, you may find it thus written, *All the ſouls that came with* Jacob *into* Egypt, *which came out of his Loins, were threeſcore and ſix*, according to the Truth of holy Writ. Whence is it then, that natural wiſe Men, contrary to all ſober Senſe or Reaſon, ſhould imagine, or think, that mortal Bodies ſhould be poſſeſſed with immortal Spirits or Souls, which cannot die; nay, is it not for want of a real Underſtanding of the Immortal Creator, that Men are ſo Ignorant of their own Mortality?

AGain, If the Spirit of the Creator, and the Spirit of the Creature, ſhould be ſo eſſentially united, that they are become but one ever-living Life, as many Atheiſtical Men in this Age do vainly imagine, what difference would there be then, between the glorious Creator, and the vaniſhing Creatures? Nay, what Effects hath this curſed Opinion brought forth among thouſands of Men and Women within theſe twenty Years, but a glorying in carnal Community, or unnatural Filthineſs one towards another, in an utter Defiance of any other God, but periſhing Nature only? Hence alſo it is, that theſe Men and Women, or rather Devils incarnate, ſay unto one another, that there is no other God, but their own inviſible Spirits which never dies, but parteth out of one form into another, from one Generation to another, even to all Eternity: Moreover, If you would gladly be preſerved from the Error of wicked Men, know then, that as

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the soul and body of Man is but one living Person, distinct from all other Creatures; so likewise the spirit and body of our Lord Jesus Christ, is both God and Man in one Majestical Person, distinct from Men or Angels, as beforesaid: Furthermore, if the Blessed Creator be a glorify'd Person, in form like a Man, distinct from all Things and Places, as 'tis clear he is, how is it possible then for the Spirit of the Creator, and the Soul of the Creature, to be but one essential Life, seeing they are two distinct Persons? For if the soul of Man, and the spirit of God, are but one living Life, whence is it then, that the souls of some Men, yea, oftentimes of Men of rare natural Parts, not only in their Life-time, through spiritual or rational Agonies, do curse and blaspheme the Creator; but in their Death also, oftentimes cry out, *They are eternally damned*, not enduring to hear the Name of the most holy God made mention of in the least? Finally, if Men's spirits or souls be so divine, that they are not capable of dying, or of being put to Death, I wonder that they make no use of their immortal Power, either by preventing of natural Pain, Diseases, or Death to their Persons, seeing no Man hates his own Flesh, but loves it and cherisheth it: or else by resisting whatsoever is not pleasant to them.

AGain, If Men have no Power in them, to prevent bodily Sorrows, or to relieve their natural Afflictions, when they stand in most need of help, why then should any sober Man imagine, or think, that such helpless souls as we are, should be immortal, and cannot die? But some Men may say unto me, If the souls or spirits of Mankind

Mankind in general, be in a mortal or imperect Condition, and must die, what Perfection is that spoken of by Christ and his Apostles in holy Writ, *Be ye perfect, as your heavenly Father is perfect*, and such like, from a divine Gift, given me to reveal Secrets. To this I answer, There is a two-fold spiritual Perfection belonging to the redeemed of the Lord; as namely, there is a Perfection of Grace attainable unto in this Life, and there is a Perfection of Glory, which is only attainable in the Life to come. Moreover, though the natural body of an Elect Vessel, may be capable to enjoy never so much divine Light, Life, or Perfection in him, for Consolation and Satisfaction to its own soul, and for a further Confirmation unto those that shall possess the same Light in them; yet you may know it is a glorified Body only, that is capable of a full Enjoyment of divine Glories, which are eternal in the Life to come: I would have no Man therefore imagine, or think, that I dream of enjoying such a Perfection in this body, as to the rooting out of all Sin and Evil in Man whatsoever, as many Men would vainly imagine; but the Perfection I treat of is this; that is to say, When a soul is possest with such a Measure of the Light of Life eternal in him, that it is thereby enabled to stand still, and to see the Salvation of God in its own soul, flowing from a Fountain of personal Glories without him, and not from a formless Christ, or God, within Men only, as many Men in these our Days, both Ignorantly and Impudently affirm. Furthermore, you may know, that a principal Degree of the Perfection here treated of is this; that is to say, When the Glory of eternal Life, and the Shame of everlasting Death, are in their proper Natures so really made known to a soul, that in relation to Profit or

Pleasure, inward Temptations, or outward Persecutions for Conscience sake, it is unmoveable like unto God himself.

AGain, A Man may be said to be perfect in a measure, according to the Scripture, when he shall knowingly glory in his God, that accounts him worthy to wear a Crown of Thorns in this Life, as a heavenly Pledge of a Crown of Glory in the Life to come, as proceeding from the Etetnity of his free Love. Another Scripture-Perfection in this Life, is this; When a soul enjoys such a heavenly Wisdom in him, as not to give Judgment upon any spiritual Thing that is spoken, until the Thing spoken of be so clear in his Understanding, that he has no occasion of After-repentance in himself for ever. Another degree of Scripture-Perfection is this, When a soul possesseth such a Measure of divine Love both to God and Man, that the hope of eternal Glory, destroyeth all fear of everlasting Vengeance in him; it may be said to enjoy Perfection in it, according to the Scriptures. Moreover, when a Man certainly knows, that he hath received an immediate Commission from the living God, to declare divine Secrets, and also knoweth, that the principal End of all his Speakings or Writings, proceeds only from a spirit of pure Love in him to his elect Brethren; such a soul as this hath attained to Scripture-Perfection, as aforesaid: Furthermore, that soul which from infallible Grounds, is enabled truly to distinguish between the Knowledge of the State of Grace in this Life, and the State of Glory in that Life to come, from the Light of Life eternal, I pronounce such a Man as this perfect, according to the Sayings of holy Writ; but if a Man shall pretend to comprehend a spiritual

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Perfection in this Life, and a glorious Perfection in this Life, and a glorious Perfection in that Life to come, from no other God, nor Christ, but what is within him only; I say, that such a Man as this, through gross Ignorance, doth in effect say, there is no other God besides himself, but perishing Nature only, whatsoever he shall pretend to the contrary, by glittering Words or Actions.

AGain, If Man's Soul be mortal, and must die with its Body, and so become silent Dust till the End of all Time, the Query may be by some, *Of what Concernment is this Scripture-Perfection to any Man in this Life?* To this I answer, To that Man which enjoyns it, it will be very advantagious, both in Life, and in Death, and in that Life to come: In this Life, because by it, the Man is strenghtened, patiently and peaceably to endure all kind of Afflictions and Persecutions for Righteousness sake whatsover: In Death, because it makes the soul willing to die, from a perfect Assurance of being raised again out of its dead Dust, into a never-dying glorious Life at the last Day, by the All-powerful Word of an ever-living Jesus, that most high and mighty God now sat down in the midst of his eternal Throne; because, the more perfect we are in the Understanding of divine Mysteries in this Life, the more Godlike-glorious shall we be in the Life to come for Everlasting; for according to the measure of Grace and Knowledge of God attained to in in this mortal Body, so shall the measure of Glory be in our immortal Bodies, which we shall enjoy in the Life to come. Moreover, this Scripture-Perfection is of great Concernment for a spiritual Confirmation to all those that shall enjoy the same Light, unto Life eternal; besides all this, it is of Con-

cernment also, because it will be a dreadful Witness in the Souls and Bodies of all those which were left to despise this Excellent Truth of the Soul's Mortality, when it presented it self unto them with such an open Face as is here inserted.

AGain, whilst Men remain ignorant of the soul's Mortality, how can they know the principal ground of any spiritual Truth; when a wise and skilful Husbandman soweth his Seed in the Earth, whether it be that of Wheat, or any other Grain; doth he not first look for a Dissolution of its present Life, before he expects it capable to quicken it self into a more profitable living Being? Moreover, seeing Christ and his Apostles make use of the Wheat-corn principally, or only for the setting forth of the Soul's Mortality, as you may find it written in the twelfth of St. *John*, and in the 15th *Chapter* of the first Epistle of the *Corinthians*: What is it then, but the depth of carnal Ignorance, that most Men lye under, foolishly to conceive their Souls to be Immortal in mortal *Bodies*? For if Men (in the least) did understand the Nature of the Immortal *Spirit*, they would then easily know the *Mortality* of their own *Spirits*: What is the Nature of an Immortal *Spirit*? The Nature of it is a fiery spiritual Glory; insomuch, that in what Body soever it inhabiteth, it immediately consumes it to Ashes, or rather makes it to shine more glorious, than the Sun in his Strength, *And his Face shone like the Sun in his Strength*, Rev. 1. *And when Christ, which is our Life, shall appear, then shall we also appear with him in Glory*: Furthermore, you know the Scriptures makes mention of two distinct Bodies, and of their several Habitations: as namely, an earthly and a heavenly, a natural and a spiritual,

ritual, or a mortal and an immortal; as for the natural body, is it not of this side of Death? And is not the spiritual or glorify'd body, on the other side of Death? Finally, as a spiritual body sutes only with an immortal Spirit; so likewise, a natural body sutes only with a mortal soul, unless the body therefore were immortal, why shouldest thou imagine thy soul immortal? What is the reason, that any kind of bodies should be uncapable of Mortality? Is it not through the Immortality of its Spirit? So likewise, what is the Cause of Man's Body being mortal, but the Mortality of its Spirit?

AGain, Is a natural body any thing else but a Lump of dying Corruption, though it be never so compleat in form and perfect Health? So likewise of the contrary, is a spiritual body any thing else, but a perfect Lump of Incorruptible Glory? 'Tis granted, that if the soul of Man were so spiritual, that it could preserve its body in perfect Life and Health without natural Food, there would need no more dispute concerning this Point; but seeing not only the body, but the soul also is in a languishing Condition, when no natural Food is to be had, why then should any wise Man count me a Fool, for a sober reasoning forth the Mortality of the Soul, seeing according to the Truth of holy Writ, it is both natural and sinful? Moreover, though the Scriptures make mention of a natural and a spiritual body, yet I never read of any essential Oneness between them in the least, neither in relation to their Natures, nor Places; but of the contrary, according to spiritual Truth, I find a vast Disproportion between them; for as Man's natural body is utterly uncapable to enter into the King-

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dom of Eternal Glory, but only through Death; so likewise, no spiritual body in the Throne of Eternity, is capable to live in a natural way, unless it be changed, or change it self by a kind of dying from its eternal Spirituality. It is written, *Behold, I shew you a secret thing, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye.* My beloved spiritual Brethren, how suitable is this secret thing spoken of by the Apostle *Paul*, to the Mystery in Hand, if the Lord Jesus will be pleased to clear it up to your Understandings?

AGain, In the next Place, I shall treat of the Word *Sleeping*; There is a twofold Sleep in all Mankind; there is a Sleep of Life, and a Sleep of Death. First, I shall write of the Sleep of Life, for your better understanding of the Sleep of Death, I speak to sober Men: When a poor Creature is almost weary of his Life for want of Rest, what is that in him that desireth after Sleep for Relief to the whole Man? Is it his body, or his soul? If it be his soul, as none can deny that are spiritually wise, it is not the body then, but the soul only that is capable of desiring after Sleep; you know, the soul is the sensible Life of the body; and whilst that Life sensibly operateth in the body, no Man can possibly sleep in the least; but of the contrary, when a Man falls into a sweet and silent Sleep, it is through the departing of the sensible Life out of his Memory for that Season; so that though the body of man cannot subsist, unless it enjoys some Rest through Sleep, yet you may know, that the original Cause of waking or sleeping, proceeds only from the sensibleness

ſibleneſs, or inſenſibleneſs of the ſoul. Moreover, if it be the ſoul only that deſires after Sleep, ſome men may ſay unto me, when the ſoul of *Samuel* converſed with the Lord by a Viſion in his *Sleep*, was it not ſenſible of what it received from the Lord, ſeeing he delivered his Sayings ſo exactly to old *Ely*? How then can it be properly ſaid, that the ſoul of *Samuel* was aſleep at that time, when it talked with the *Lord*? To this ſuitable Query, take this following Anſwer; A man's ſoul may be in a ſleep upon a natural account, and yet may be perfectly awaked upon a ſpiritual account at one and the ſame time. Give me leave to write a little of mine own Experience, which I have received from the Lord; it is impoſſible for any man, by his ſenſe or reaſon, to be capable at the firſt hand, to comprehend any thing that is ſpiritual; nay, it is that deadly Enemy that is ever warring againſt the pure Truth, in all the Elect of God, yet Millions of ſouls there are, which through deep Darkneſs, do adore this Hell-hound as their only God, to their eternal Condemnation, through the ſecret Decree of an infinite Wiſdom. Furthermore, if there were never ſo little of the divine *Light* in all Mankind, as ſome Men vainly imagine there is; I ſay from the Lord, it was impoſſible then for any man to periſh upon a ſpiritual account in this *Life*, or in that to come: Hence you that are ſpiritual, may comprehend this Secret, that is to ſay, though all Mankind through mixture of Seeds, are generated by carnal Copulation, yet there is a certain number of them that are only capable of receiving of the *Light* and *Life* of the Glory to come; wherefore, though a man outwardly appears never ſo pure in Expreſſions, and Juſt in his Actions, yet if he ſhall own no other God, Chriſt, or Glory to

come,

come, but what is within him only, or what he is capable to enjoy in this present body, all the light that this Man as yet possesseth, is nothing else but the depth of carnal Darkness. " If the light that is in thee be Darkness, how great is that Darkness, saith Christ?

AGain, in answer to this of *Samuel*, I shall endeavour all plainness of Speech, yet I am doubtful, it will remain as a Paradox, to almost all Men that shall see it: when the Vision appeared unto *Samuel*, all that was in him was fast asleep, now that which awoke in *Samuel*, to enjoy Communion with the *Lord*, was not his natural sense or reason in the least, but it was a spiritual light in him, which formerly he received from that visional Glory then appearing to him, or in him; hence the Saints may come to understand this Secret, that all heavenly Visions and Revelations belong only to the Lord's redeemed Ones. Moreover, though a Man be perfectly awaked, yet if he be unsensible of his own Thoughts for that season, he may be looked upon as fast asleep; so likewise it is when a *spiritual* Vision appears to a Man; for whether the Man's soul be asleep. or awake, the glory of the Vision converts all the natural senses, into a kind of senselessness for a season, that it may communicate its divine Pleasure to that which is only capable to comprehend it, as beforesaid: Furthermore, I am so far from denying a sober Use of Reason in its proper place, that I acknowledge it an admirable Instrument for illustrating the things of God to rational Men, so that it be truly seasoned with the heavenly Visions of everlasting *Life*; but of the contrary, from an *unerring spirit*; I confidently affirm, that the *Things* of God are not capable

able to be comprehended by the most purest *Reason* in the Angels themselves, but by a Light of a more transcendent Excellency, secretly flowing into their rational spirits from an incomprehensible Glory.

The Vanity *of* DREAMS.

AGain, in the next place, I shall write a little of Dreams in Sleep: I shall not speak much of it, because the occasions of dreaming, may be as numerous as the Dreams themselves; some there are, that put such Confidence in their Dreams, because sometimes, or often, they partly prove true, that through a fantastical Opinion of the Truth of their Dreams, they vainly adore them as a divine Oracle; indeed, in the time of the Law, dreaming of marvellous Things, were of great Concernment, not only because the Lord himself did often appear in Dreams and Visions of the Night to his Prophets; but also, because some of his Servants had the Gift of a true Interpretation of them in their Times, concerning Things to come; as namely, *Joseph*, *Daniel*, and others, but it is not so now; therefore, Dreams are of no value unto us, as to put the least Confidence in them. Why? Because we know, that instead of Dreams or Visions in the Night, or Prelatical Charms, God himself is the alone Teacher of his Elect only, by the immediate Inspirations of his most holy spirit. Moreover, what Dreams soe-

ver appears to Men in sleep, occasions no Marvel to me in the least: Why? Because I know, that the spirit of Man (both sleeping and waking) is nothing else but all kind of imaginary lying Dreams and carnal Wonders, unless it be truly sensible of what it saith and doth. If the soul of Man be but as a perishing Dream, unless it be established with a right Understanding in some Measure, of glorious Things which are eternal, how then can any Man truly say, that his Soul, and all that is in him, is not fast asleep, when a Dream, whether true or false, shall so take away the use of his Senses? So that while the Dream is in force, another Man that is awaked, may wound him, or kill him, and he know nothing of it, for want of the use of his Senses. Thus, you that are spiritual, may clearly see, that though the Body of Man is in part, strengthen'd through natural Sleep, and without, it cannot continue, yet it is the soul only that is capable of Sleep, or desire after it for the Comfort of the whole Man: But passing by natural sleeping, or dreaming in this Body of Flesh, I shall come to the true intent of the Apostle's Saying, *We shall not all sleep*, &c.

Of

Of the Souls sleeping in the DUST.

AGain, What was this Sleep that all must not taste of, spoken of by *Paul*? Truly, it was nothing else but the sleep of the Soul under Death's Power in the Grave, or a silent sleeping of the Soul and Body together, in the Dust of the Earth, till the end of all Time, according to that in the last Chapter of *Daniel*, where you may find it thus written, *And many of them that sleep in the Dust of the Dust of the Earth, shall awake, some to everlasting* Life, *and some to Shame and perpetual Contempt.* In the 4th Chapter of the first Epistle to the *Thessalonians*, it is thus written, *I would not, Brethren, have you ignorant concerning them which are asleep; for if we believe that Jesus is dead, and is risen, even so them which sleep in Jesus, will God bring with him.* For this, say we unto you by the Word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep, and the Dead in Christ shall rise first; you know there is a Saying, *They that were dead in Sins and Trespasses, hath he quickned*; was it their Bodies, or was it their Souls, that was under the deadly Power of Sin or Evil, when Christ by his Spirit quickened it from the Death of Sin, to the Life of Righteousness? So likewise, if Men's souls be not dead asleep with their Bodies, in the Dust of the Earth, there is nothing capable to be raised at the last Day, by the All-quickning Word of an ever-living God. If the soul did not sleep in the Grave with its Body, there could be no Resurrection of any kind of Body at all; Why? Because

as the soul in its life-time, was only capable in its own body to hear the Voice of the Son of God, and live; so likewise, it is the soul, under Death, that is only capable to hear the Voice of an Infinite Majesty, saying unto the souls of the Elect that sleep in their Graves, *Come forth with bodies all glorious like unto my self, and enter with me and my mighty Angels, into my everlasting Kingdom*; then shall his Voice also command the souls of the Reprobate, to come forth with bodies suitable to their wicked Spirits, black and dark bodies, yea, bodies of nothing but Shame and Confusion of Face; bodies of burning, Envy, Wrath, and Fury against themselves, because of their everlasting separation from all spiritual and temporal Consolations whatsoever.

AGain, you that are spiritual know, that the body of Man is no way capable of Sleep or Rest without its soul, no more than the soul is capable of sensible waking without its body; so likewise it is with a Man at his Death, it is not his body, but his soul only, that is capable of the Sleep of Death; for if Men could for ever enjoy their natural Life in this body, without any Pain or Sorrow, no Man living would, or could desire to change his present Condition. Hence you may know, that as Pain or Sorrow upon a spiritual Account, is Death to the Peace of the Mind; so likewise, the Extremity of natural Grief or Pain, is that which is the Death of the soul. Moreover, if Men could understand by what Means their natural Life was preserved, the natural dying of the soul, in, or with the body, would no longer seem strange unto them; for

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Man's Life is continually preserved by the death of all that he eats and drinks; wherefore, when the natural Life is almost spent for want of Rest, the soul is glad to enter into a dead sleep, for the prolonging, or the reviving of a new Life; so likewise it is with Man's soul and body in Death, in reference to the Glory to come; for except the soul of Man be capable to enter into a natural Death with its Body, it is impossible it should ever be capable to be quickned into a Life that is eternal. Thus you that have divine Eyes, may see that there is as absolute a Necessity, that the soul of Man should sleep with its body in the Dust of the Earth, that it might be in a Capacity of becoming an ever-living glorious Body, as it is for a mortal soul to enter into a dead sleep with its body, for the prolonging, or renewing its natural Life again, as aforesaid. Furthermore, when the soul and body of a Man is so fast asleep, that it is unsensible of it self, and of all Things else, what is it for that season to it self, or any thing else, but a meer lump of dead Earth? So that whether a Man sleeps, or wakes, lives, or dies, his soul and body is so essentially one through natural Procreation, that it is as impossible to divide them in death, as to separate them in Life; but as they had a beginning together in a creaturely way, so likewise being but a Creature, they must end together in death, for the manifestation of the Glorious Power of an infinite Majesty, when he shall re-create out of dead Dust, many Millions of souls and bodies, some for eternal Blessedness, and other some for everlasting Cursedness, by the Vertue of a Word speaking through his Mouth, as before-said.

Again,

AGain, all Men that understand Generation through carnal Copulation, do, or may understand this following Secret; that is to say; Though the Life or Soul of a Man lieth secretly hid in their Seeds, and being united together, they become but one Life, yet in the time of Conception, the living Seed is compelled to die, before it can be capable to conceive a Babe into Life; both Male and Female have tasted inwardly of this Death and Life, that I here treat of, in conceiving of their Children, only the Mystery of the Thing is hid from them. Moreover, if all spiritual Life in Man is begotten through the death of Sin, and all mortal Life is begotten through the death of Nature, how then can any sober Man be so weak, as to imagine, or think, that his sinful soul is already immortal, and cannot die? Nay, I dare boldly say, that there is nothing that a man eats or drinks for his Comfort, that is capable to nourish his natural Life, till the Life or Vertue of that which he hath eaten, or drunken, first die within him, and so quicken again into living Nourishment; wherefore, if a man, through an incurable Disease, is in a languishing Condition, then know the true Cause, why those things ministred to him, though they be suitable to his Grief, and never so excellent, take none Effect, it is because the Pollution of his Blood prevents the dying of those living Vertues ministred to him. Furthermore, to conclude this Point; when a mortal Creature is near unto death, you know, that which is given to him for his Consolation, for want of dying in him, is either vomited up again, or passeth through him, doing no good, nor hurt, in the least. Thus, you

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that have Eyes, may see, there is no Possibility of possessing any natural or spiritual Life, but through death.

True WORSHIP *discover'd.*

AGain, in the next place, I shall treat a little of the Worship of God from Christ's own Words, to the Woman of *Samaria*, in the fourth Chapter of St. *John*; where he saith, *Ye worship that which ye know not, we worship that which we know, for Salvation is of the Jews; but the Hour cometh, and now is, when the true VVorshippers shall worship the Father in Spirit and in Truth, for the Father requireth such to worship him; God is a spirit, and they that worship him, must worship him in spirit, and in truth.* In these Words, Christ did inform the Woman of *Samaria*, that his invisible soul, was that God, or Spirit, abiding only his Person; by the which spiritual Union, sometimes the true Believer is filled with Joy unspeakable, and full of Glory. Moreover, when Christ and the *Samaritan* Woman talked together, if you take notice of the chief Ground of their Discourse, you shall find, it was about the true Worship of the true God, from these Words, *Our Fathers worshipped in this Mountain, and ye say, in Jerusalem, Men ought to worship*; therefore when Christ said, *God is a spirit, and they that worship him, must worship him in spirit and truth*, He gave the *Samaritan* Woman to understand, that all visible Worship

from Men's Tongues, Eyes and Hands, was to be done away, that the inviſible Worſhip, of the inviſible God, may take place in the *Hearts* of his People for ever. Furthermore, Chriſt gave her to underſtand alſo, that the Worſhip required by him from his *Saints*, was an inward *Stillneſs*, by which their *Souls* were made willing to hearken to the Voice or Motions of his moſt holy ſpirit, ſpeaking in them variety of heavenly *Pleaſures*, concerning the Glory of Eternity; ſo that as Fire purifieth the Droſs in the Gold, Chriſt by the Vertue of his God-head ſpirit, purifieth the whole Man from all *Filthineſs* of Fleſh and Spirit, flowing from Man's unclean Reaſon and evil Imagination, which is the Prince of the Air, always ruling in the Children of Diſobedience.

AGain, This ſpiritual worſhipping of God in Chriſt, is ſo powerful in ſome, both in their Language and Practiſe, that it makes their very *Faces* dreadful to all glittering Tongue-Hypocrites whatſoever that know them, even ſuch Honour belongs to all living loving *Saints*; this ſpiritual Communion with God in Chriſt, doth alſo give a Man Power to ſlight the deceitful Riches, and frothy Honour of this periſhing World, as Dung, in compariſon of that moſt Excellent Glory that it hath taſted of. Moreover, Chriſt gave the *Samaritan* Woman to underſtand, That none can ſpiritually worſhip him, till the Light or Vertue of his Spirit, firſt enters into them; therefore he ſaith, *He was found of them that ſought him not*; and when they were in their Blood, and no Eye pittied them; he ſaid unto them, *Live*; and behold, they lived

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in his sight; so that when an elect Vessel hath wearied himself out with long seeking after his God in the visible Worship of Men, and so is lost in all his Worship, then, and not till then, the Glory of Christ's free Love, moves his God-head Spirit to pity that helpless soul, by revealing himself unto him, and writing the spiritual Law of his eternal Love in his Heart, whereby he finds his soul changed from carnal Envy, into an intire Love of all Things that are most excellent, with a readiness of Mind to suffer all kind of Wrong, and render Good for Evil, for Christ's sake, in obedience to his holy Commands, who was a perfect Pattern of all manner of righteous Obedience to the Death, as a Fore-runner for his renewed ones, to walk in the same steps by his Power all their Days.

AGain, this spiritual Worshipping of the true God, fills a soul with divine Longings after a visible, as well as an invisible sight of that glorious Person, even Face to Face, from whence all their heavenly Enjoyments, and real Assurance of more transcendent Excellencies proceeds. Thus it is clear to the Heirs of glorious Crowns that are of a discerning spirit, that that worship at *Jerusalem*, and elsewhere, treated of by Christ to the *Samaritan* Woman, was to be done away, that a more spiritual might take place; so that all visible worshipping of an invisible spiritual God, is now but as a golden Calf of Men's own Imaginations, and no more accepted of by Christ, than the cutting off a

Dog's Neck. Thus, from an un-erring Light, in some Measure, I have remonstrated to the Elect, what is the very true God, and his spiritual Worship accepted of him; 'tis not outward praying, preaching, fasting, or thanksgiving to be seen of Men; but it is an inward, spiritual, silent praying and praising, fasting and feasting upon the glorious Things of Eternity, which is only seen by divine Eyes; God is a spirit, or rather a spiritual Person, and they that worship him, must worship him in spirit and in truth.

AGain in the 6th Chapter of St. *Mark*, it is thus written, *And when they saw him walking upon the Sea, they supposed it had been a Spirit, and cryed out, for they all saw him, and were sore afraid*; but anon he talked with them, and said unto them, *Be ye of good Comfort, it is I, be not afraid*; and in the last Chapter of St. *Luke*, are these Sayings, 'And as they spake these things, 'Jesus himself stood in the midst of them, and 'said unto them, Peace be unto you; but they 'were abashed and afraid, supposing that they 'had seen a Spirit; then he said unto them, 'why are ye troubled? and wherefore do Doubts 'arise in your Hearts? Behold mine Hands and 'my Feet, for it is I my self, handle me and 'see, for a Spirit hath not Flesh and Bones, as 'ye see me have. My spiritual Brethren, these Sayings of Christ, seem to contradict the Truth of all that I have written concerning God, being a spiritual Body or Person, in form like a Man; and many Men, for want of the Spirit of

of the Scriptures, do imagine, that Chriſt's Father is an infinite Spirit diſtinct from him, and that it is utterly uncapable, to make its abode in ſo narrow a Compaſs, as the Perſon of Chriſt, if he be in the form of a Man, but they imagine him, to be of ſo vaſt a quantity, that he incloſeth, or covereth all things and places, through his ſpiritual bulk or bigneſs; this is blind Reaſon's imaginary God, that is, no God; wherefore, by divine Aſſiſtance, I ſhall endeavour to remove this Stumbling Block of long Continuance, by a clear and full Demonſtration, why Chriſt, in anſwer to his Apoſtles, ſaid, *A Spirit hath not Fleſh and Bones, as ye ſee me have.* You know, when Chriſt walked upon the Sea, they ſuppoſed they ſaw a Spirit, and cryed out for fear; ſo likewiſe, when Chriſt was riſen from the Grave, and was in the midſt of them, the Doors being ſhut, the ſame ſuppoſition roſe in them again; ſo that you know they were afraid, ſuppoſing they had ſeen a Spirit; wherefore, to convince them of their carnal Suppoſitions, the Lord Jeſus bids them handle his Hands and his Feet, and ſee, that they might know, that now he was become a ſpiritual Body of Fleſh and Bones; and that now he was quickened into a divine Eſtate, both ſoul and body, as he had foretold them before he died in the Fleſh, and quickned himſelf again in the Spirit.

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No Spirit *without a* Body.

AGain, the Apostles themselves, as well as others, were dark in many things till Christ was glorify'd, and that was the Cause of their supposing, that Spirits might live without Bodies, and be seen by natural Eyes; the Doors being shut, as aforesaid, and Christ being in the midst of them, they not knowing which way he should come in, that was one Cause of their suddain fear, of supposing they had seen a Spirit; wherefore, for removing of their groundless Suppositions, and setling their fearful Spirits upon a right Understanding of Flesh and Spirit, the Lord Jesus said unto them, *For a Spirit hath not Flesh and Bones, as ye see me have.* Moreover, Christ did not say, that a spirit could live without its Body, no more than a body can live without its soul; he gave them to understand also, that as all bodies, both natural and spiritual are visible, so likewise all spirits, whether of God, Men, or Angels, are always invisible, and not to be seen by outward sight, neither possibly can be; therefore, Christ would not have them to suppose things that are not, but to understand things that are, and that would for time to come, prevent all carnal Fears in them, arising from vain Suppositions.

AGain, seeing Christ both times, appeared in a Body of Flesh and Bone, what Ground had the Apostles, to suppose him to be a formless spirit;

spirit; if it should be imagined by some, that a spirit may live without a body, and take upon it what shape it will, to fright ignorant men withal; To this I answer; If Christ had either time appeared before them in a gastly form or shape, they had then just Cause to be affrighted; but seeing he appeared both times in that body, whom they had been so long conversant withal, what Ground in the least had they therefore, to suppose they had seen a spirit? 'Tis Truth, his walking upon the Sea might much amaze them, through the unusualness of such a sight, but to see him die, and buried out of sight, and in a moment, to appear again in the midst of his Friends, when the Doors were made fast; this must needs cause an Astonishment to those that had never seen or known any such thing before; therefore, the Apostles, through fear, did suppose things that are not, nor possibly can be, by imagining a spirit might be seen by Eyes of Flesh; *Feel me, and handle me*, saith Christ, *for a spirit hath not Flesh and Bones, as ye see me have.*

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AGain, Christ did inform his Apostles, that a spirit could not possibly be seen by visible Eyes, Why? because the nature of it is always to be invisible, and can do no otherways; but also, because there is no visible Light or Sight in the Persons of God, Men, or Angels, but what proceeds from their invisible Spirits: Christ did also inform them, that that invisible spirit in the body of his Flesh and Bone, was that God-head Power or Glory; by Vertue of which, to fulfill his own Will, could with that Body, pierce through Doors, ascend,

ascend, or descend swifter than Thought, into the height and depth of all Things and Places. Moreover, he did also inform them, that a spirit was not only invisible, and not to be seen with visible Eyes of Flesh; but also, that in reference to its inward quantity or form, it was incomprehensible, therefore, it was utterly uncapable visibly to be seen or handled; for the invisible spirit is that only which sees, handles, or comprehends all visible things, whether they be natural or spiritual. Thus you which are not stone blind, may know, that it is not only impossible, for mortal Men to see a spirit with natural Eyes; but it is also as impossible for any kind of spirit, whether it be of God himself, Men, or Angels, to be capable of any Light or Life without distinct bodies of their own, to manifest it in, any more than a body is capable of any Light or Life, without a living spirit, to manifest it self in.

AGain, Christ did inform his Apostles, that the invisible Eye in the soul, though a Man has no natural Sight or Hearing, is as capable of hearing and understanding the Voice or Motions of his holy spirit, as those that enjoy their natural Sight and Hearing; yea, and oftentimes better also: Why? Because the outward Seeing and Hearing is rather a hindrance, than a furtherance to the inward Whisperings of Christ's spirit in Man's soul, concerning the glorious Things of Eternity. Moreover, you that are skilful in natural Musick, whether it be Instrument or Voice, do know, that the lower the sound is, the more sweet is its Harmony to the natural Ear; so likewise you that are most skil-

skilful in divine Musick, do know, that the still or silent Motions of Christ's spirit, make the most glorious Harmony in your invisible souls; but of the contrary, though a Man possess his bodily sight and hearing never so perfect, yet if his invisible spirit be uncapable to distinguish between the true sound of natural or spiritual Musick, he is like unto a deaf Adder that cannot hear, though the natural or spiritual Charmer charms never so wisely; for alas! what Musick is it, to tell a carnal heart of possessing the Glory of an immortal Crown, full of eternal Excellencies; it is all one, as if the most rarest natural Musick should be sounded in the Ears of a Man that is so foolish, that he is void of all sense or reason, like the bruit Beast, or deaf Adder, as beforesaid, *Feel me and handle me*, saith Christ to his Apostles, *for a spirit hath not flesh and bones, as ye see me have.*

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BAPTIST's Commission COUNTERFEITED.

AGain, in the next place, (by divine assistance) I shall demonstrate the vanity of the Ministry of the Baptists, for want of a commission from the Lord for what they ignorantly do. I need not tell you the foundation upon which they build their worship, because it is upon the Letter of the Scripture, and their own lying Reason, which is the Devil in them. If all visible worshipping of an invisible spiritual God is now become vain and of none effect; the *Baptists* may say unto me, What is the meaning of those Scripture-sayings, that injoyn men to worship God in his Holy Ordinances to the end of the World? To this I answer, All true Christians are now under the Ministry of the Holy Spirit, and no more bound in conscience to *Apostolical* Worship, than the Saints were bound in Conscience to *Mosaical* Worship, when they were under the Doctrines of Christ. If you think it strange, I shall give infallible grounds for the proof of it to all Spiritual discerning men, My first ground is this, Since the Apostles worship ceased, which was in or at the end of the Ten Persecutions, not a man hath been commissionated by the spirit of God to administer Divine Ordinances to his People. From an unerring Light, I say Again, That above these Thousand yeares, there hath not been a man sent forth to prophesy, or preach the Gospel of the Kingdom, by a spiritual Commission from Christ, or any One appointed for that End by Christ. But it may be, thou that Loveſt

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the Prehemínence among the People, as to be looked upon as an Apostle, or Minister of the Gospel; Wilt endeavour to prove thy Commission by the Scriptures, Now thou canst not deny, but the Scriptures were men's Writings, which the Holy Spirit immediately moved them to speak, as an outward witness of things past, present, and to come, to all generations, in relation to spiritual things which are eternal; How then canst thou possibly become a Minister of Divine Ordinances, by Authority from another man's words, or writings, unless without their Letter, thou wert immediately moved to speak by the gift of the Holy Spirit as they were? Moreover, tho' the Scriptures in in themselves are just and true, to all those that spiritually discern them, having the Life and Power of them in their own souls; yet there is nothing but Death in them to a Carnal Spirit. *The Letter killeth, but the Spirit giveth* Life. And can a dead or killing Letter give thee power to become a spiritual Minister of Christ's Ordinances to his Elect People? I trow not. Oh! deceive not thine own Soul with thy Counterfeit if it be possible.

AGAIN, If thou shalt imagine thy self fit to minister Gospel-Ordinances to the People, because thy natural parts hath blinded them to make choice of thee for such an end; then I would fain know of thee whether thou art indued with a Ministerial Power? Doth Christ immediately pour forth the gift of his Spirit upon them thou baptizest? Or cure the the Sick when thou prayest over them? Or doth he own thee in casting out of Devils, Devillish diseases, or distempers incident to man's nature?

nature; by thy word, praying, preaching or any Gospel-Ordinance so called by thee? Or doth he own thee, by raising the Dead, curing the Lame, or in any thing appertaining to a Minister of the Spirit?

Moreover, in Holy Writ, I find Thirteen Apostles and no more, and these were chosen by Christ's spiritual Power, for a great and glorious Work among the Saints; But who made theo an Apostle or Minister of the Gospel, to gather the People together into Church-Fellowship, and minister Apostolical Ordinances to them, and gave thee no power naturally, nor spiritually belonging to a Messenger of Christ? Furthermore, Because you have usurped the place of a Minister of the Spirit from another man's Letter, What Effects doth i, bring forth when you are in the place of Authority t Persecuting of men for their Faith in their God, by Sword, Imprisonment, Confiscating of Estates, Banishment, and Death it self. These, and such like, are the effects that proceed from your Ministry, in whom is included all Ministrations which confess Christ.

AGAIN, If thou wouldst gladly escape the Vengeance to come, prepared for Gospel-Counterfeits; suffer me to demonstrate a true Minister, from one that is false: which I shall do, by way of comparison. Suppose a King, or Head-Magistrate, makes choice of a man to be his Embassador to a Forreign Prince, You know he gives that man a Commission, of express Words in Writing, sealed up with his own Signet; but of the contrary, If any of his Subjects should pretend Embassadorship, without the aforesaid Commission, you know then that he is judged as guilty of high treason against

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the King's Person and Laws, and so is put to death as a Traytor; so likewise it is when the King of Glory makes use of a man his spiritual Embassador to a Prince, or to his innocent People, either he speaks to that man from his own Glorious Mouth, or by the mouth of a Messenger chosen for that end or purpose: wherefore, if any man shall go forth as a Minister of the Gospel Ordinances to the people, without the aforesaid Commission, the Holy Scriptures themselves, in such a case judge that man guilty of spiritual high-treason against Christ. I say again from that God that sent me, Whoever thou art that ministrest Apostolical Ordinances in the name of Christ, without a Commission from his Holy Spirit, tho' some good may redound to some of the Hearers; yet in the Great Day, Christ will charge it upon thee as a work of Iniquity. or else why doth Christ say that he will say, *Depart from me, ye that work Iniquity, I know ye not*; to those that shall say, *Lord have we not prayed in thy Name, and Cast out Devils in in thy Name, and in thy Name done many wonderous works?*

AGAIN, if a man was so fitted through natural parts, of Memory, Eloquence, Courage, Gracefull speech, Faithfulness, or any natural excellency that can be named, to become an Embassador to a King or Protector; yet you know all this is of no value in the least, as to give him an Interest of Embassadorship, without an Approbation from the Prince, or Protector himself; so likewise it is upon a spiritual account, Suppose thou wast indued with the greatest measure of true Light that can be enjoyed by a Creature, through which thou shouldst become mighty in the spirit of the Scriptures, and

excellent

excellent in all Divine Qualifications; All this is of no value in the least, to impower a man to be come a Minister of the Gospel, without an Approbation from the King of Glory himself, as beforesaid.

Moreover, If thou art posseſt with natural Wisdom, Riches, and Honour, there is not one tittle in the *New Testament*, to prove thee a Minister of Christ; since God became flesh: Wherefore, In the Name of the Lord Jesus, I pronounce Wo! Wo! unto all Ministerial Counterfeits! but most dreadfull Woes again all those men which know the Lord Jesus sent them not to minister Apostolical Ordinances to his People yet go on in their deceit, against the checks of their own Consciences for Silver, and honour which perish.

AGAIN, the true Apostes, or Ministers of the Gospel, did not premeditate before hand what they should say to the People; But they declared the Mysteries of the Kingdom, by an immediate moving of the Holy Spirit, without any real contradiction in their sayings in the least; But of the contrary, either thou studiest upon their Letter, what thou shalt say to the people, that thou mayest please their itching Eares, with a Form of Glittering Words only; Or Else, If thou speakest an Hour or two without premeditation, O! how full of contradiction, and confusion it would be found if it were examined by a discerning spirit? Moreover, to uphold thy borrowed Ministry, it may be thou wilt reply and say, that thou art no Hireling, but liveſt upon thine own labour, and that thou speakeſt thine own experience freely to the People. I shall answer thee in the words of *Samuel* to *Saul*: What meaneth then the Bleeting of the

Sheep,

Sheep, and the lowing of the Oxen in mine Ears? I mean your Sacramental gatherings thirty, fourty, or fifty times in a Year; besides your Members Monthly, or Quarterly Liberalities? It may be thou wilt reply, and say, it is all Free Offerings to the Lord, for the relieving of poor Church-Members, and for a stock to help Young Beginners in their Callings. I say if you be impartially charitable to one another, It is well; I am sure you have very little, or no compassion at all to any other People, though they be more just than your selves. Furthermore, Is it not your Popish Bulls, rather than spiritual Truth, that squeeses most of the Peoples gratuities out of them? I mean by frighting their souls with fear of Eternal Damnation. if they be not obedient to your Gospel Ordinances, or rather Imaginary Formalities of your own Inventions.

AGAIN, How can you have the Face of a Minister of the Gospel, and can kill and slay mankind with a sword of steel? In the true Ministry I find the contrary altogether, *Our weapons are not carnal, but spiritual.* saith *Paul*, and Christ who is the only God, teaches his to slay none but with Love. These are the effects of the Gospel of his Kingdom, which is not of this World, For then the Princes would embrace it, which now are at varience with it. because it maketh war against their natural Wisdom, and earthly Glory.

Moreover, I shall write a litile between Faith, and Reason's Kingdoms, Or Between spiritual Love, and carnal Envy, *Love your Enemies* saith Christ, *and if he smite thee on the one Cheek, give him the other*. and when one of his Disciples asked

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him whether he must forgive his Brother seven times? Yea saith Christ, *if he acknowledge his fault, forgive him seventy seven times*, What is that but even always? Love lieth down at Envy's feet, to be killed of him, and slayeth Envy by its patience and meekness. Love doth all things in a beautiful and comely manner, Love is of so pure and holy a Nature, that it cannot possibly do an impure or unholy thing: but if it be moved to manifest it self according to its divine property, it naturally produceth all Heavenly Excellencies in Elect men and Angels. Love is generous, and pittiful, but Envy is covetous and cruel. Love delights to be servant to all, but Envy loves to be Lord over all. Love is not violent, but leaves all men to their own Conscience in point of Divine Worship, but Envy desiring the preheminence in Church and State, is always lying in wait, to ensnare innocent Love, because it cannot bow down to its carnal Commands; and because it cannot take away its spiritual Peace, it will avenge it self upon its natural Peace. But instead of rending mens Persons, or Estates, Love is that divine Balsome that cureth all Diseases that Envy makes. It cures a wounded Spirit, and rejoyceth a broken Heart, and reviveth a dying Soul; It relieveth natural Wounds, made by Envy's Weapons. Love Cloatheth the Naked, Feedeth the Hungry, Visiteth the Sick, in Prison, and out of Prison. Love enjoys it self no longer than it is doing good to others. God-Man Christ Jesus glorified, is the Fountain of all divine Love, Peace, Joy, or any glorious Excellency that can be named.

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AGAIN, Love doth not make men to desire after the office of a Minister, or to be a Parliament-Man. Because of the great weight attending such Places, to discharge a good conscience in them to God and Man. If the Lord Jesus should say to a man, I have chosen thee for a greater work; Love in such a case, makes a man to consider his inability, and unworthiness of such an office, and to desire the Lord to pass him by, and chuse another, because of the exceeding Unbelief, and Perverseness of mens spirits, especially, if a man shall say, the Lord hath spoken to him. I can bear witness to the truth of this thing with *Moses*, and *Paul*, tho' men or Angels should gainsay it. Moreover, I do not say all men have such struglings in them, when Christ makes choice of them for Apostles, or Ministers of the Gospel: For *Matthew*. *Mark*, *Luke*, *Peter*, and the rest of the Apostles, seemed Easily to be Entreated to leave all, and follow Christ; yet no man knows what inward strivings they had, to forsake their Parents, and all that was near and dear unto them, to follow a persecuted Christ, or Man of sorrows. Furthermore, Sometimes when God makes choice of a man to be his Messenger to the sons of men, his Voice in such a case is so powerfull in him who is chosen, that it swallows up all reasoning in him; and then indeed there remains no cause of striving in the least. The Apostles being many, and encouraged with Christ's Personal presence, that was ready, and willing to die for them, must needs be willing to follow him in the same steps: but of the contrary, When a man is chosen alone, having only but one Companion given unto him, and is compelled to declare the strangest and terriblest Message, against Despisers of their Message, as ever was, as I and my Fellow-Witness were

were in this Age, In such a case, Reason may play its part, before it be made willing to lie down to the pleasure of the Most High.

AGAIN, Envy which floweth from Reason, is that which doth not only strongly desire the Preheminence in Church and State, but if it cannot attain to its desire in a legal way, then *Simon Magus* like, it will give large Gifts to attain them. Suppose you that are the Chief Ministers of the People, called Baptists, do exactly imitate the Apostles worship. according to the Letter of the Scripture; yet if you are not stone blind, you must needs know that you have no Commission from the spirit of Christ to administer Apostolical Ordinances to this Generation, or any other, (*if* there should be another,) whilst the world endures; why? Because you do certainly know, that you did never hear the glorious Voice of Christ say unto you these following Words, Go, *Preach the Gospel to all Nations, Baptizing them in the Name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and Lo I am with you always, until the end of the World* Matthew the Last. You do certainly know also, that God did neither send Angel, Prophet, Apostle, nor Saint, to Commissionate you to minister Gospel Ordinances to his People as beforsid. Is it not a wonderful thing therefore, that you should go on with such a high hand, in medling with holy things which concern you not. Remember *John Chandler*, who I heard confess with his own mouth, that he was eternally damned, for Baptizing people without Authority from God, that was one of his sins that lay upon

his Conscience. Furthermore, if you that are the Ministers of the *Baptists* do imagine, or think that this Scripture in the last of *Matthew*, maketh much for you, if you be sober, I shall shew you from the Spirit of Christ, the contrary altogether. Christ in those words, spake to his chosen Apostles, saying, *Go preach to all Nations*. And to fulfil his Promise unto them, he gave them power to work Miracles, and Tongues, to speak unto every man in his own Language, the wonderful things of God; as you may see in the second of the *Acts* of the Apostles Wherefore, unless you be endued with Power from on High, with such Apostolical gifts, how can you be their successors in the least? *Teaching them to observe all things, whatsoever I have commanded you*. How can apply this saying to maintain your way, knowing in your Consciences, that Christ never spake unto you, nor commanded you to teach men to observe any of his commands at all? I say again from an unerring Light, that you never saw his Face, nor have heard his glorious Voice. How then can you truly teach his spiritual Commands to his redeemed Ones? or convince gainsayers? *And Lo I am with you always to the end of the World*. What do these words concern you in the least, seeing they were not spoke unto you? I confess, as many of you, and all other Opinions, as shall enjoy the spiritual power of these words in their lives and conversations, are concerned in this matter. Thus Christ may be said to own the Ministry of his Apostles, to the end of the world. But of the contrary, the Lord Jesus had not the least thought in him, Fifteen Hundred years after the decease of his Apostles, to commissionate opinionated men, to officiate their Ministry over again,

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as blind Baptists would have it. If I am rude in speech, bear with my weakness, Ye suffer Fools gladly.

A G A I N, What was the mind of Christ, in that saying, "Lo I am with you alway, to the end of the world? From these words, we may understand thus much; As Christ failed not to own *Moses*, in his Legal Worship, upon the spirits of the Jewish Nation, whilst that Ministration remained; so likewise, whilst his Apostolical Worship was to remain, he would not fail to own it, by his spiritual presence in the hearts of his Elect, that were under those Visible Ordinances. But you may Reply and say, that Christ in these words did intend, that his saints should enjoy the Ministry of Gospel-Ordinances, to the end of the world. From the Lord, to this I answer: Unless the People that make choice of you for their Ministers, have an infallible spirit, to know you are commissionated by Christ, to supply the Apostles room, the which they dare not say they have; the Pope, and you, and all other Ministers, are *Peter*'s successors alike. Moreover, there is a twofold end of the World, a particular, and a general: When a man dieth, it may be properly said that he, and this world, are at an end to each other. Why? Because his time is past, for ever living in this world again; so likewise it was, with Legal, and Gospel-Administrations. Whilst the Chosen Ministrators remained, there was Power, and Life in them over mens spirits; But when they died, and were put to death, for bearing witness to the Truth of their Ordinances, this world, and their Worship, might truly be said to be at an end to each other

other for ever. Why? Because the true Administrators, and Administrations ceased both together, when they had fulfilled all that was appointed for them to do by the Lord.

AGAIN, tho' all Visible Worship is now become of no value in the Eyes of the Lord: Yet it may be truly and properly said, that Christ is with his Apostles alway to the end of the world, in all those that worship him in spirit and truth; I do not mean those that spend their time in Baptistical Ceremonies, seeing neither Circumcision, nor Un-circumcision availeth nothing, but a new Creature: but as beforesaid, I mean those sober silent saints, whose Language, and Practice speaketh forth the spirit and power of the Scriptures in them, in the sight of God and man, all their days. Finally, these silent saints I speak of, are posseft with such a pure Love to Christ in them, that according to their talents, their hearts and hands are continually open to all that is good, and lockt up, and barr'd against all known evil whatsoever. These are those that Love the very Dust of the true Prophets aud Apostles, because they certainly know the day will come, when Christ will personally appear again to raise or new-create out of dead dust, those Prophets and Apostles, with themselves, into transcendent Personal Glories, like unto his own glorious body, even to all Eternity. *Behold, saith he that was dead, and is alive for evermore, I create all things new.*

AGAIN, this Promise, of Christ's being with his Apostles alway to the end of the World, was spoken principally upon a spiritual account: wherefore, when

when Christ, in any Age, manifests his glorious Presence in the spirits of the Saints, through their believing in the Scriptures, then he may be said to own his Apostles, because they were the Penmen thereof. Moreover, these Words of Christ had relation also to his two last Witnesses which he hath sent in this blind Age, by Voice of Words from his own glorious Mouth, to declare unto his Elect, spiritual Secrets of his eternal Kingdom, that was hid from all Mortals in this World, as the true Fore-runners of his suddain, glorious and dreadful appearing with his Saints and Angels, unto eternal Judgment. Moreover, the Records of the two Testaments is God's Commission-Book, wherein those intended by him to minister holy Things, have their Names written, and Christ their Kings Name abundantly also, who sealed to their Commissions often from his own holy Mouth, after he had sealed it with his most precious Blood, but those whose Names are not to be found in the Commission-Book beforesaid, though they may be approved of by Men, yet Christ and his Apostles, accounts them but Thieves and Liars, and Deceivers of the People, *Like Priest, like People; if the Blind lead the Blind, they must needs both fall into the Ditch of eternal Condemnation.* Furthermore, what though Christ said to his chosen Ones, *Go preach and baptize all Nations*; what is that to you Baptists, when he spake to his Apostles? Did he speak to you, or to them? Seeing the Case is so plain, I would not have you to deceive your own souls with blank Commissions, but deal plainly with your selves and your hearts, by telling them, that you are not Ministers of the Spirit, but of the Letter only.

Finally,

Finally, you shall, or may know, that neither the Scriptures themselves, nor natural, nor spiritual Gifts, nor the Saints, is any way in the least, a sufficient Ground to impower Men to become Ministrators of Gospel-Ordinances, without a spiritual Commission from Christ, as abundantly beforesaid.

AGAIN, Suppose a Presbyterian, Independant, Separate, Episcopacy, Ranter, Quaker or Baptist, or any opinionated Man whatsoever, should have heard Christ say unto *Peter*, *And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven, whatsoever thou shalt loose on Earth, shall be loosed in Heaven*, Mat. 16. or should have heard Christ say to his Apostles, *Go preach the Gospel to all Nations*, I say, if it were possible for such a Man to perform the Office of an Apostle exactly, yet the Lord Jesus would have utterly disowned him upon that account, because he spake not to him, nor gave him a Commission to preach and baptize in his Name; but of the contrary, that Man for going without a Commission from Christ, might rather justly expect to drink of the same Cup of those Apostolical Counterfeits, in the 19th of the *Acts* of the Apostles; the Words are these, 'Then certain 'of the Vagabond Jews, Exorcists, took upon them, 'to call over them which had evil Spirits, in the 'Name of the Lord Jesus, saying, We adjure you 'by Jesus whom *Paul* preacheth; and there were 'seven Sons of one *Sceva*, a Jew, and chief of the 'Priests, which did so, and the evil Spirit answer'ed and said, Jesus I know, and *Paul* I know, but

'who

'who are ye? And the Man in whom the evil Spi-
'rit was, leapt on them, and overcame them, and
'prevailed against them, so that they fled out of
'the House naked and wounded. Moreover,
what was it, think you, but Vagabonism and
Exorcism for those seven Sons of *Sceva*, to take
upon them the Power of an Apostle, without a
Commission from Christ, as *Paul* had? Surely those
Men were not looked upon as Vagabonds by the
People, being Sons of the Chief Priest; but rather,
I suppose, were in Honour among the People, as
their Father was, till they were discover'd, by
taking on them *Paul's* Commission. Thus you may
see, that the Scriptures account Men but Vaga-
bonds, and Workers of Iniquity, that takes upon
them, to be Ministers of divine Things, without a
Commission from Christ.

AGAIN, I do not find in Scriptures, that the
Sons of *Sceva* were called Vagabonds, and Exorcists,
till they took on them, the Authority of an Apo-
stle, and were made naked and wounded for their
Impudence; Indeed, if they had forsook their
Father's House, and got their Livings in Astrologi-
cal way, or Magick way, or any such like Vaga-
bonism Art, when they might have lived at Home in
Honour, like the Sons of a Lord Bishop, then they
would have discovered themselves to the People as
Men of a Vagabon'd Mind, before they were dis-
covered by the Lord. Moreover, if a Sophistical
Priest, Astrological Star-gazer, or any other unlaw-
ful Artist, should enjoy a stately House and Land
of his own, though his Conscience tells him, he
gained

gained it by flattering, lying and dissembling, yet instead of such a Man being counted a Vagabond, it's more probable, Men would chose him for a Country Justice of Peace, oftentimes to punish innocent Men, instead of a Vagabond, if they are not able to get them Houses to live in thro' Deceit, as they have done. Furthermore, there are two sorts of Vagabonds, a natural, and a spiritual, the natural Vagabond against the civil Power, is that Man that enjoys his Health, Strength, Limbs, and Liberty, but cannot endure any kind of lawful Labour, and so through Idleness, hath no certain Dwelling to put his Head in, but in a beggerly or thieving way, goes from place to place to get his Living, having no Conscience in him who suffers, so that he can but get it to maintain his way of Idleness; so likewise it is with a spiritual Vagabond, according to holy Writ. That Man that hath a good Calling, enjoying his Health, Limbs, and Liberty, and sufficiency of Food and Raiment, and is not therewith content, but being of a loose and idle Mind, through Covetousness or secret Pride, aspireth to be a Gospel-Minister, and in a beggerly or thieving way, runneth from Scripture to Scripture, adjuring by Jesus whom *Paul* preached, as if he were *Paul*, notwithstanding he understands not truly what *Paul's* Jesus is, no more than those Vagabond Sons of *Sceva*, the Chief Frieſt, as beforesaid.

AGAIN, If a temporal Vagabond scapes the Lash of the Law, he grows impudently Confident in his way; so likewise it is with a spiritual Vagabond,

bond, because the Lash of divine Justice, falleth not upon him immediately in his Ministry, he groweth impudently confident, that God is well pleased with what he doth. But it may be thou that art a Minister to the Baptists, may still reply and say, That thou preacheſt the Word of God, and miniſtreth his Goſpel Ordinances, according to the Truth of Holy Writ, and art blameleſs in thy Life and Converſation; and therefore thou mayeſt think the Compariſon of the ſeven Sons of *Sceva*, belongs not to thee in the leaſt. To this I anſwer. Were not *Corah*, *Dathan* and *Abiram*, Sons of *Levi*, who in their Places did miniſter to the People, as well as *Moſes*? but their Rebellion againſt God, conſiſted in their luſting after the Prieſthood of *Moſes*, as the Sons of *Sceva* did after the Miniſtry of *Paul*; wherefore, though thou ſhouldeſt be as fitt to miniſter Legal and Evangelical Ordinances, as *Moſes* and *Paul*, yet it was as lawful for *Corah*, *Dathan* and *Abiram*, to miniſter them, as thou; yea, and more lawful alſo, becauſe the Sons of *Levi*, in courſe were to officiate the Prieſtly Office, for the which they had the Tenths of the People's Goods allow'd by the Lord. The Fire of the Lord conſumed *Aaron*'s two Sons, for offering up to the Lord, ſtrange Fire in their Cenſers. And what is all thy Baptiſtical Worſhip, but the offering up of ſtrange Fire of thine own carnal Reaſon, and lying Imagination, which the Lord Jeſus, neither commanded thee to officiate, nor required it at thy Hands? Wherefore, though many of you in Temporals flouriſh all your Days, as ſure as the Lord Jeſus liveth, who with his own Life and Grace, hath redeemed my loſt ſoul from the power of Sin, and

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fear of eternal Death, though you escape a temporal Vengeance, yet few or none of you will escape the eternal fiery Vengeance in the dreadful Day of our Lord Jesus Christ.

AGAIN, What were those heavenly Keys of Christ, committed to *Peter*, and Ministry of Reconciliation committed to *Paul*? Those Keys and Ministry, bear but one and the same sense only, though they differ in Terms, and the true sense of those Sayings is this; that is to say, That Christ by Vertue of his Word speaking only, did indue the Apostles with such a spiritual Power, that their Ministry did unlock, and break open the Prison Doors of Darkness, in the Elect lost *Israelites*, *that the King of Glory may enter in*, and seal them up with his free Love, unto everlasting Life: But of the contrary, there was a Power in their Ministry also, to lock up, and barr the persecuting Spirits of Merciless Reprobates, with the Seals of eternal Wrath and Death, till the Judgment of the Great Day. This is that 'binding and loosing of Men's Souls on 'Earth, and in Heaven; and binding of Kings in 'Chains of Darkness, and Nobles in Fetters of 'Death, and that sweet Savour unto God of Life 'unto Life, in them that are saved, and of Death 'unto Death, in them that perish, according to the Words of *Paul*. Moreover, is there any of this Power in thy Ministry, that *what thou bindest or loosest on Earth, is bound or loosed in Heaven*? Or doth thy Ministry *bind Kings in Chains of Darkness, and Nobles in Fetters of Death*? Or darest thou say, that thy Ministry *is a sweet Savour unto God, of Life unto Life, in them that are saved, or of Death unto Death, in them*

that perish? Nay, thy Ministry is of so weak a discerning, that thou dareſt not positiveily say, that any one of those Hearers shall be saved, or damned, how it should be any otherways, let wise Men judge; seeing thou knoweſt not what shall become of thy self, in the Day of Judgment. It is written, *Faith comes by hearing, and hearing by the Word of God preached*; and how can he preach, unless he be sent? Because there is not a Man of you sent to preach; it is impossible for you, truly to demonstrate the true God, or right Devil, Heaven or Hell, the true Faith, or any thing concerning the Life to come, to the People, seeing it is as clear as the Light, that ye are none of Christ's Ministers. What is it that provokes you, and those that are gone before you, upon the same account, to seek the Preheminence in Church and State, but Silver and Honour among Princes, or Prince's Companions, Ease, and such like? For when ye become honourable, though ye speak oftentimes like Children or Fools, your Words are taken as Gospel by the Simple, or winked at by the Wise, for your Greatness sake. Many of you, by your Gospel-Ministry, have become Great, but never any of you have become Good.

AGAIN, By this you may know, you are none of Christ's Ministers, because you preach by Commission of the Earthly Powers. Wherefore if they silence you, your Honour is lost, and you become dumb, like unto *Cordwell*. As the false Priests, by the Powers, were exalted into *Moses's* Chair; so likewise, by the same Power, you have exalted

exalted your selves into the Apostolical Chair. They sit in *Moses's* Chair, saith Christ, do as they say, but not as they do, for they say and do not. Oh! is it not so among you all? Many of you can pretend fairly, and speak goodly Words, which your Memories have borrowed from the Scriptures, which belong not unto you, because you have not the spiritual Interpretation of them in the least, no, nor the Life and Power of them in your Conversations, and daily Practice, between Man and Man. Moreover, instead of having the Spirit of an Apostle in you, are you not rather like unto rebellious *Corah*, *Dathan* and *Abiram*, or rather the seven Sons of *Sceva*, the Chief Priest, as abundantly beforesaid, who cried out, *All the Lord's People were Holy*, when they were in the height of their Wickedness, and joyned together as one Man, to supplant *Moses* of the Priesthood? So likewise, when by Rebellion against the Spirit of Christ, you are become counterfeit Ministers of the Gospel; Do not many of you in effect say, All men may be holy if they will, when you say, Christ died for all, and all men may be saved if they will, or else you justify none to be truly holy, or spiritual Men, but those that are in Church-fellowship with your selves. To conclude, what shall I say unto you, to perswade you from belying the Lord any longer to the People, by being willing to be accounted Ministers of the Spirit, when you do, or may know you are but Ministers of the Letter, and by the Wills of Men only? But it may be you that are rivetted in your way, and confident in the Truth of your Worship, will both hate me, and laugh me to scorn, when I am in my Grave, for counselling

counſelling you to forſake your Miniſterial Function, by which ſome of you have attained to be Companions with the great Men of the Earth, as beforeſaid; you may all have time enough to repent it, when it is too late, when a Flood of Fire and Brimſtone from the Lord, ſhall burn up all your ſpiritual Confidences, into a Sea of everlaſting Vengeance upon, or within your Souls and Bodies, as it did unto *Sodom* and *Gomorrah*, and the Inhabitants thereof. So much concerning the Fallacy of the Miniſtry of the Baptiſts.

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A True DESCRIPTION OF HEAVEN.

AGain, in the next place, I shall treat a little of the spiritual Glory of that World which is to come. You know, the Scriptures have many eminent Titles for the setting forth of this Kingdom, as namely, *Heaven is my Throne*; nevertheless, *we look for new Heavens, and a new Earth, wherein dwelleth Righteousness. In my Father's Kingdom are many Mansions*, and such like. Moreover, you must not imagine the Kingdom of Glory, to be in a global Conditon, as this World is; no, it is no such matter. But of the contrary, it is a Kingdom of an infinite Vastness, in height, length or breadth, suitable to an infinite, glorious Majesty. Furthermore, the World to come, is a boundless Kingdom, that lieth all open, that the Persons of our God, elect Men and Angels, may, as we use to say, have free egress and regress for divine Pleasure, to ascend

or

or descend, as high, or as low as they think good, to all Eternity.

A G A I N, as this World, and the things thereof, are all natural, so likewise, that World and the things therein, are all spiritual. Now as *Pilate* said unto Christ, *What is Truth*? So likewise almost all Men say unto me, What is this spiritual World you treat of? or what Man living is capable of the Knowledge of it in the least, seeing he was never in it to see it? From an unerring Spirit. To this I answer, Though the most excellent Glory thereof, in reference to the Eternity of it, be incomprehensible, it doth not therefore follow, that no man is capable to comprehend it at all. If it were so, how then could such a simple Man as I was, speak, or write more distinctly concerning God, the Glory and Misery to come, than all the Ministerial *Gamaliels* of this present World. Moreover, though no Man with mortal Eyes is capable, visibly to behold the invisible Throne I here treat of, yet from an infallible Light which I have received from the divine Majesty, residing therein, give me leave to write something of it, for the provoking of your Spirits to a deep Affection towards it, far above this World, and the vanishing Glory thereof. This World I treat of, is full of all variety of new Soul-delights, or spiritual ravishing Glories, which are eternal. Furthermore, it is a Kingdom brighter than the Sun, clearer than Chrystial, purer than Gold, softer than Down, sweeter than Roses. 'Tis a Kingdom full of divine Musick, and Crowns of Glory deckt with Immortality. 'Tis a Kingdom of divine

divine Songs, which none can learn, but those that are redeemed from the Love of this perishing World.

AGAIN, the Scriptures liken the Creator to the *Sun in his Strength, a consuming Fire, and everlasting Burnings.* Truly, the Comparison is very suitable to the Person of Christ glorified, Resident in this Kingdom I here treat of. It is a Body of such a bright, burning, spiritual Glory, that at his next appearing, the Sun, Moon, Stars, and all natural and artificial Lights in this World, will enter into eternal Night, through the Glory of his infinite Brightness; so likewise is the Kingdom I here write of, suitable unto him. For the Heavens, and the Earth therein, are like unto a Flame of glorious Fire, and the Seas that is therein, being imbodied with such an Earth as this is, are so pure and clear, like unto Christal, burning Glass, or any thing that is purified by Fire. The Bodies also of the Elect, are all of a fiery, glorious Nature, suitable unto their glorious God, and this his Kingdom of fiery, glorious Delights, as abundantly beforesaid.

AGAIN, There are two sorts of spiritual Bodies appointed for eternal Burnings: The one hath a spirit of all Love, and such like in it; from whence proceeds nothing but Light and Life, with variety of fiery glorious Pleasures, which are eternal; but the other Body hath a spirit full of all Envy, and such like; out of which proceedeth no-

thing but Darkness and Death, with much fiery Shame and Pain. Moreover, this God-like Spirit of Love I here treat of, is a glorious Love-fire, which is more pleasant, than can be utter'd by the Tongues of Men or Angels. It is a pure, clear, bright, gentle, soft, sweet and joyful Fire. It is a spiritual Love-fire, as beforesaid; therefore it must needs be brighter than the Sun, clearer than Christal, purer than refined Gold, softer than Down, sweeter than Roses; yea, and more pleasanter to the whole Man, than Honey is to the natural Taste; yea, it is a lovely Fire, full of glorious Joys, and godly Majesty, of which once I had a short Taste of in my Soul. Moreover, though a man enjoys his perfect Health and Liberty, yet worldly men do not count him happy, unless he be a wise man, that liveth in Honour among the wise and honourable of this World, and except he possesseth all manner of Delicacies for the Belly, and the Back, plenty of Jewels of Gold, Silver, and precious stones, to delight the Eye, all sorts of harmonious Melodies to please the Ear, with fragrant smells to please the Nose, and a vertuous and comely Woman to take delight in, and such like natural Contents. Wherefore it may be queried by some, whether there be any other Delights, besides what I have already declared in that glorious Kingdom aforesaid? To this I answer, There is no Excellency in this World, for the rejoycing of the natural Body, but there is the same Excellencie in that World to come, for the rejoycing of the spiritual body. Now there is a vast difference between the Joys of the natural body, and the Delights of the spiritual body. For the

Joys

Joys of this natural Life proceeds principally from things which are without the body, but the Joys of that spiritual Life flows principally from things which are within the body. Furthermore, I would have you to understand, that in the Resurrection of the body, there is neither marrying of Wives, nor giving in Marriage, but as Christ said, *They shall be as the Angels of God in Heaven*; so likewise as a spiritual body, hath no desire after any thing belonging to Nature's Kingdom, neither hath a natural body any desire after the things appertaining to this heavenly Kingdom. Finally, though glorified bodies are uncapable of any satisfaction from natural Food and Raiment, yet without spiritual Food and Raiment, they cannot subsist; for their blessed bodies, as a Robe of divine Righteousness, is that heavenly Garment, wherewith their innocent spirits are arrayed, and the Food wherewith their Souls are eternally nourished, is a never-failing Fountain, arising out of their own spirit.

AGAIN, Suppose a natural body were all covered with the glittering Jewels of this World, yet the Glory of it would appear but as the Light of the Candle to the Sun, in comparison of the glorious Garment wherewith the spiritual body is covered. Moreover, for our better understanding, give me leave to name some particular Fuel, from whence this spiritual Fire in a glorify'd body is continually kindled; it either feeds upon the Righteousness and Sufferings of Christ for him, in the Days of his Flesh, or else it is nourished with the remembrance of the Grace and Persecutions, which for Christ,

Christ, and his Truth sake, it suffered in its natural body, when it lived upon this Earth. Furthermore, every spiritual motion, thought, desire, word, or deed, which the Saints enjoyed in their natural bodies, shall by the infinite Power of our Lord Jesus, be made one with their spiritual bodies in the highest Heavens; then as beforesaid, they shall perfectly remember all their former heavenly motions, desires, thoughts, words and deeds, which the Faith and Love of Christ operated in them, in the days of their Flesh, and from thence shall their divine souls be sensibly fed with God-like new Joys, Wisdom, Power and Glory, even to all Eternity. Finally, the remembrance of the Saints heavenly Communion with each other in their natural bodies, will also occasion glorious Food in their spiritual bodies; for if the Heirs of this heavenly Kingdom, through the Translation of their bodies, shall be enabled to behold their glorious God, face to face; and in their Measures as perfectly know him, as they are known of him, as I am certain they shall; then you that most mind eternal Excellencies, may be as confident of the Knowledge of each other's Persons and Qualifications, upon a spiritual account, in this glorious Kingdom, as abundantly beforesaid. To conclude, they shall cast their *Crowns* of everlasting *Praises*, and new *Songs*, at the blessed Feet of Christ Jesus, their only God; because, according to his divine Justice, answerable to all the Cruelties of the mighty men of the Earth, done to himself and his *Saints*, his Vengeance is seized upon their *Souls* and *Bodies* for everlasting. So much concerning the Glory which is to come, which Christ and his redeemed

deemed ones are to enjoy together in his eternal Throne, or Kingdom, according to his own word.

AGAIN, In the last Place, I shall treat a little of spiritual dark bodies, and the Kingdom of Darkness appertaining to them; this World wherein we live, shall be eternally in as dark a Condition, as the Land of *Egypt* was for three days and three nights, insomuch, as the *Egyptians* saw not one another's *Faces*, nor stirred from the place they were in, for that time the Darkness was upon them, they gnawed their Tongues for Pain; as you may find it in the Revelation by St. *John*; so likewise shall these spiritual dark bodies I here write of, gnaw their Tongues for Pain, because they cannot see one another's dreadful *Faces*, nor stir hand nor foot from the place they are in for everlasting; their own spirits shall be their Devil, and their own bodies shall be their Hell, wherein they shall be tormented for evermore, with the Angelical *Devils* of this present World. Moreover, all their wicked *Thoughts*, *Desires*, *Words* and *Actions*, shall perfectly be brought into their *Memories*, and that shall be the Fuel that shall kindle the Fire of the Lord's Vengeance in them, insomuch, that they shall be tormented with new Sorrows, Pain and Shame continually; the remembrance of the good *Things* they formerly injoyed, shall add to their Torment also. This is not all, but there is a thing worse than all this, which is this, their despising the glorious Truths of Eternity, deliver'd by the Tongue and Pen of the Lords two last Witnesses, this shall burn in their *Souls* and *Bodies* more fiery hot, than all the rest of

their

their Wickedness whatsoever, I mean, in those that knew them, or their Writings: Furthermore, The remembrance of their Envy towards God, and his redeemed ones, shall kindle the Wrath of God in them a fresh, and so it shall burn in them like unto Fire and Brimstone, hotter and hotter for evermore; this will cause that weeping, and wailing, and gnashing of Teeth, spoken of by Christ, in the 24th Chapter of St. *Matthew*.

AGAIN, where the Reprobates enjoyed all their Pleasures and Honour, there shall be the place of their Torment and Shame, for our God is a God of Order, and not of Confusion. Moreover, the remembrance of their Communion together in fleshly Wickedness, or any other carnal Delights, shall add also to their torment and shame; but this will be that, that will revive their *Sorrows* continually. Oh! the Eternity, the Eternity of the Condition they are in! this will come to pass, as sure as there is a God, upon all Men that live in Unrighteousness, at the next appearing of our Lord Jesus Christ, with his mighty Angels. So much concerning the Kingdom of Darkness, and the Devils that are eternally to be tormented therein, with the Conclusion of this Book.

JOHN REEVE,
and
LODOWICK MUGGLETON.

FINIS.